October 2
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And let no man return from this land except he bear record by the way, of that which he knows and most assuredly believes*" (DOC. & COV. 58: 59).

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M. I. A. COURSE OF STUDY FOR THE YEAR 1925.

As a number of the Mutual Improvement Associations have found the "Manual" lessons somewhat unsuited to their needs and conditions in the mission-field, it has been deemed advisable to offer for the ensuing year a substitute course.

The associations, therefore, that found difficulty in applying the lessons published by the General Board may pursue the following "Optional Course of Study for the Mutual Improvement Associations in the British mission for the year 1925":

LIFE AND TEACHINGS OF THE SAVIOR.

LESSONS FOR OCTOBER:

[NOTE: The session held during the first week of each month should be devoted to a program, prepared under the direction of the local Mutual Superintendency].

I.—*Political Conditions about the Time of the Birth of Jesus.*

1. Palestine under Roman Rule.
   (a) Duties of the Procurators.
2. The Tetrarchy after the death of Herod the Great.
3. Authority of the Jerusalem Sanhedrin.
4. Character and Rule of Herod Antipas.

(References: Biblical Notes. Bible Dictionary. Bible Commentaries).

II.—*Jesus' Birth and Early Years.*

1. The Nativity of Jesus.
2. The Announcement to the Shepherds.
3. The Presentation in the Temple.
4. The Visit of the Magi and subsequent Flight into Egypt.
5. The Return to Nazareth.

(Matthew: 1: 18-25; 2. Luke 1; 2: 1-40. John 1: 1-14).
MEMORIZE: Luke 2: 10-14.

III.—*John the Baptist.*

1. His Personality.
2. His Message.
3. His Counsel to different Classes.
4. His Predictions regarding the Messiah.

(Matthew 3: 1-12. Luke 3: 1-17. John 1: 15-28).
MEMORIZE: Matthew 3: 5, 6.

IV.—*The Baptism and the Temptation.*

1. Mode of Baptism.
2. The Vision and Testimony.
3. The Temptation.
    (a) Its Threefold Significance.

(Matthew 3: 13-17; 4: 1-11. Mark 1: 9-13. Luke 3: 21-22).
MEMORIZE: Matthew 3: 13-15.

LESSONS FOR NOVEMBER:

V.—*The Beginning of Jesus' Ministry in Galilee.*

1. At Capernaum.
2. Call of the Fishermen.
3. In the Synagogue at Capernaum.
4. Miracles.

(Matthew 4: 12-22. Mark 1: 16-38. Luke 5: 1-11. John 1: 29-51).
MEMORIZE: John 1: 32-33.

VI.—*At the Passover—Jerusalem.*

1. The Cleansing of the Temple.
2. Interview with Nicodemus.
3. Baptisms.

(John 2: 13-25; 3).
MEMORIZE: John 3: 3-5.

VII.—*Through Samaria to Galilee.*

1. The Woman of Samaria.
2. Cure of the Nobleman's Son.

(John 4: 4-45).
MEMORIZE: John 4: 13, 14.

LESSONS FOR DECEMBER: -

VIII.—*The Twelve Chosen.*

1. How called and ordained.
2. Jesus and the Twelve in Galilee.

(Matthew 4: 18-25. Mark 2: 13-17. Luke 4: 42-44; 5: 27-32).
MEMORIZE: Mark 3: 14.

IX.—*The Sermon on the Mount and other Fundamental Teachings.*

(Matthew 5; 6; 7).
MEMORIZE: Matthew 5: 3-12.

LESSONS FOR JANUARY:

X.—*Two Miracles.*

1. The Centurion's Slave Healed.
2. A Widow's Son Restored.

(Matthew 8: 5-13. Luke 7: 1-17).
MEMORIZE: Matthew 8: 11, 12.

XI.—*Parables.*

1. The Sower.
2. The Candle under a Bushel.
3. The Seed Growing Secretly.
4. The Tares.
5. The Grain of Mustard Seed.
6. The Hidden Leaven and other Parables.

(Matthew 13: 1-35. Mark 4: 1-34. Luke 8: 4-18).
MEMORIZE: Matthew 13: 23.

XII.—*Crossing to the Land of the Gadarenes.*

1. The Stilling of the Tempest.
2. The Healing of the Demoniacs.

(Matthew 8: 18-34. Mark 4: 35-41; 5: 1-20. Luke 8: 22-39).
MEMORIZE: Matthew 8: 20.

LESSONS FOR FEBRUARY:

XIII.—*Third Circuit in Galilee.*

1. Mission of the Twelve.
2. Herod's Opinion of Jesus.
3. The Feeding of the Five Thousand.
4. Jesus Walks upon the Sea.
5. Discourse on the Bread of Life.

(Matthew 10: 5-42; 11; 14. Mark 6: 7-56. Luke 9: 1-17. John 6: 1-65).
MEMORIZE: John 6: 26, 27.

XIV.—*In the Region of Tyre and Sidon.*

1. The Syrophenecian Woman.
2. The Feeding of Four Thousand.
3. The Pharisees Seek a Sign.
4. The Leaven of the Pharisees.

(Matthew 15. Mark 7; 8: 1-9).
MEMORIZE: Matthew 15: 7-9.

XV.—*Near Cæsarea Philippi.*

1. The Great Confession.
2. The Transfiguration.
3. The Healing of a Lunatic Boy.

(Matthew 16: 13-28; 17: 1-21. Mark 8: 27-30; 9: 1-29. Luke 9: 18-42).
MEMORIZE: Matthew 16: 13-19.

LESSONS FOR MARCH:

XVI.—*Important Lessons to the Disciples.*

1. The Second Prediction of the Passion.
2. The Poll-tax.
3. The Dispute Who should be Greatest.
4. On Offenses.

(Matthew 17: 22, 23; 18: 1-9. Mark 9: 30-37. Luke 9: 43-48).

MEMORIZE: Matthew 7: 1-3.

XVII.—*Teachings continued.*

1. The Lost Sheep.
2. Of Forgiveness.
3. Parable of the Unforgiving Servant.

(Matthew 18: 10-35. Luke 17: 3, 4).

MEMORIZE: Matthew 18: 15, 16.

XVIII.—*Jesus Attends Feast of Tabernacles at Jerusalem.*

1. Incident on the Way.
2. Types of Discipleship.
3. Mission of the Seventy.
4. Teaches at the Feast.
5. The Man Born Blind.
6. Jesus the Door and the Good Shepherd.

(Matthew 8: 19-22. Luke 9: 51-62; 10: 1-16. John 7: 1-11; 8: 59; 9; 10: 1-21).

MEMORIZE: John 10: 14-16.

LESSONS FOR APRIL:

XIX.—*Important Incidents and Teachings.*

1. The Return of the Seventy.
2. Parable of the Good Samaritan.
3. Mary and Martha.
4. Lesson on Prayer.

(Matthew 6: 9-13; 7: 7-11. Luke 10: 17-42; 11: 1-13).

MEMORIZE: Luke 10: 25-27.

XX.—*Worldly Anxiety—Heavenly Treasures.*

1. Parable of the Rich Fool.
2. Useless Anxiety.
3. Treasures in Heaven.
4. The Master's Coming.

(Luke 11: 37-54; 12).

MEMORIZE: Luke 12: 27, 28.

XXI.—*Retirement to the Jordan.*

1. The Narrow Way.
2. Jesus Reads Herod.
3. Lamentation over Jerusalem.
4. The Cost of Following Jesus.

(Luke 13: 22-35; 14. John 10: 22-42).

MEMORIZE: Luke 13: 34, 35.

XXII.—*Parables.*

1. Addressed to Scribes and Pharisees.
   (a) The Lost Sheep.
   (b) The Lost Coin.
   (c) The Lost Son.
2. Addressed to Disciples.
   (a) The Unjust Stewart.

(Luke 15; 16: 1-12).
MEMORIZE: Luke 15: 31, 32.

LESSONS FOR MAY:

XXIII.—*The Raising of Lazarus.*

1. A Council of the Chief Priests and Pharisees about Christ.

(John 11: 1-54).
MEMORIZE: John 11: 25, 26.

XXIV.—*Jesus Goes up to Jerusalem to the Last Passover.*

1. The Cleansing of the Lepers.
2. Discourse on the Coming of the Kingdom.

(Luke 17: 11-37).
MEMORIZE: Luke 17: 20, 21.

XXV.—*Lessons on Humility and Consecration.*

1. Jesus and Little Children.
2. The Rich Young Ruler.
3. The Prayer of the Sons of Zebedee.
4. Dispute as to the Greatest.

(Matthew 19: 3-29; 20: 17-28. Mark 10: 13-45. Luke 18: 15-34).
MEMORIZE: Matthew 19: 29.

LESSONS FOR JUNE:

XXVI.—*At Jericho.*

1. Cure of the Blind.
2. Zacchaeus.
3. The Ten Talents.

(Matthew 20: 29-34. Mark 10: 46-52. Luke 18: 35-43; 19: 1-27).
MEMORIZE: Matthew 20: 26-28.

XXVII.—*The Beginning of the End.*

1. The Plot Laid.
2. The Supper at Bethany.

(Matthew 26: 6-13. Mark 14: 3-9. John 11: 53-57; 12: 1-11).

XXVIII.—*A Memorable Sunday.*

1. Triumphal Entry into Jerusalem.
2. The Curse on the Fig Tree.
3. The (Second) Cleansing of the Temple.
4. Other Incidents.

(Matthew 21: 1-22. Mark 11: 1-19. Luke 19: 45, 46).
MEMORIZE: Luke 19: 45, 46.

LESSONS FOR JULY:

XXIX.—*Result of Rejecting the Gospel.*

1. The Authority of Christ Questioned.
2. Lesson from the Fig Tree.
3. The Two Sons.
4. The Unthankful Husbandman.
5. The Royal Marriage Feast.

(Matthew 21: 23-46; 22: 1-14. Mark 11: 20-33; 12: 1-12. Luke 20: 1-19).

XXX.—*Attempt to Compromise Jesus.*

1. Tribute to Cæsar.
2. The Sadducees Confuted.
3. The First and Great Commandment.
4. The Pharisees Confuted.

(Matthew 22: 15-46. Mark 12: 13-40. Luke 20).
MEMORIZE: Matthew 22: 37-40.

XXXI.—*Teaching in the Temple.*

1. The Widow's Mite.
2. Other Teachings.
3. The Destruction of the Temple Foretold.

(Matthew 24: 1-42. Mark 13. Luke 21: 5-36).
MEMORIZE: Matthew 24: 9-13.

XXXII.—*Parables.*

1. The Ten Virgins.
2. The Talents.

(Matthew 25: 1-30; read also Matthew 25: 31-46).
MEMORIZE: Matthew 25: 34-40.

LESSONS FOR AUGUST:

XXXIII.—*Enemies Counsel and Intrigue.*

1. The Sanhedrin Take Counsel Against Jesus.
2. The Covenant with Judas.

(Matthew 26: 1-16. Mark 14: 1-11. Luke 22: 1-6).

XXXIV.—*The Passover.*

1. The Last Supper.
2. The Strife Among the Apostles.
3. Jesus Washes the Disciples' Feet.
4. Institution of the Sacrament.

(Matthew 26: 17-29. Mark 14: 12-25. Luke 22: 7-20. John 13: 1-20).
MEMORIZE: Matthew 26: 22-25.

XXXV.—*The Last Discourses of Jesus and Prayer for Disciples.*

(John 13: 36-38; 14; 15; 16; 17).
MEMORIZE: John 17: 3 and John 17: 15-17).

LESSONS FOR SEPTEMBER:

XXXVI.—*In the Garden of Gethsemane.*

1. Agony and Prayer.
2. The Betrayal.

(Matthew 26: 36-56. Mark 14: 32-52. Luke 22: 41-53. John 18: 3-11).

XXXVII.—*The Informal Trials. (Peter's Perplexity.)*

1. Taken to Annas.
2. Thence to Caiaphas.

(Matthew 26: 57-75. Mark 14: 53-72. Luke 22: 54-65. John 18: 12-27).

XXXVIII.—*The Formal Trials.*

1. Before the Sanhedrin.
2. Before Pilate.
3. Remission to Herod.
4. Again before Pilate.

(Matthew 27: 1-31. Mark 15: 2-20. Luke 23: 1-25. John 18: 28-40; 19: 1-16).
MEMORIZE: What you think is the choicest passage.

XXXIX.—*The Crucifixion.*

1. Simon Compelled to Bear the Cross.
2. The Weeping Women.
3. At Golgotha.
4. The Mockery.
5. Mary at the Cross.
6. The Death.

(Matthew 27: 32-56. Mark 15: 21-41. Luke 23: 26-49. John 19: 17-42).
MEMORIZE: John 19: 26, 27 and John 19: 30.

LESSONS FOR OCTOBER:

XL.—*The Burial and Resurrection.*

1. Where Buried.
2. The Sepulchre Sealed and Guarded.
3. The Resurrection.
4. Soldiers Bribed.

(Matthew 27: 57-66; 28: 1-15. Mark 15: 42-47; 16: 1-8. Luke 23: 50-56; 24: 1-12. John 20: 1-10).

XLI.—*Appearances of Jesus After the Resurrection.*

1. Appearance to Mary.
2. The Journey to Emmaus.
3. Appearance to the Ten.
4. Appearance to the Eleven.
5. Appearance to the Six at the Sea of Galilee.
6. Appearance on a Mountain in Galilee.
7. The Ascension.

(Mark 16: 9-19. Luke 24: 13-53. John 20: 11-29; 21: 1-24. Acts 1: 1-12).
MEMORIZE: John 20: 16, 17.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 2, 1924.

EDITORIAL:

NINETY-FIFTH SEMI-ANNUAL GENERAL CONFERENCE.

THE first week in October will find, as every October finds, tens of thousands of people traveling towards Salt Lake City to attend the semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints. They will come by train, by automobile, and, possibly, a few by airplane. In the vast throng are men and women who, in years gone by, came to conference in vehicles drawn by horses and mules; and a few there may be who have driven many miles behind ox teams. In my grandmother's day, she and others, on more than one occasion, *walked* from thirty-six to fifty miles, "and sang all the way!" But no matter what the means of conveyance, the significant thing is that for nearly a century people have come from all parts of the country to attend these annual and semi-annual gatherings.

Some will have traveled a thousand miles; others from one to five hundred miles; and many from distances that necessitate their leaving homes and business interests from three to ten days. Every one will bear his own expenses, including fares and hotel bills to and from the conference, *his only impelling motive being to secure help and instruction that will make him more efficient in his efforts to make the world better and happier.*

Thus, not only in numbers but in expression of true self-sacrificing service, the conference of the Church of Jesus Christ of Latter-day Saints becomes one of the most significant religious gatherings in the world. Assembled there in any session of the three or four days' series of meetings, may be found the General Authorities of the Church, including the First Presidency, a majority of the Council of Twelve, the Presiding Patriarch, the First Council of Seventy, and the Presiding Bishopric; also presidencies, high councilmen and patriarchs from the ninety-three stakes; presidents of missions; bishoprics representing approximately one thousand wards; officers and members of quorums, High Priests, Seventies, Elders, Priests, Teachers and Deacons. There will be thousands of auxiliary officials representing the Relief Society, the Sunday-school, the Young Men's and Young Ladies' Mutual Improvement Association, the Primary; also Church school teachers, including the Religion Class and seminaries; there will be hundreds of temple workers, and thousands of ward teachers. Nearly every profession and vocation will be represented. In these assemblies, as in all other meetings of the Church of Christ,

the man of brawn and muscle sits by the side of the man of intellectual attainments. The blacksmith, the plumber, the carpenter, the farmer, mingle in friendship and brotherhood with the doctor, the professor, the lawyer—all mutually respecting one another—united in one common noble purpose, and working in bonds of true brotherhood to accomplish it—members they are of one great body bound by mutual love, whose lives are consecrated to the service of humanity.

The authoritative messages and instructions from the servants of God; the inspiration received for greater service in the cause of man's happiness and peace; the union of compassionate brotherhood that polishes and enlightens all classes—these and many other commendable features stamp the General Conferences of the Church as one of the great potential assemblies of the world, teaching in all its phases the great truth that "to live is not to live for one's self alone, but to live for one another." In this the Conference is but the Church in miniature—the true Christ-spirit of service permeates the whole.

In thought and spirit, we send across the Atlantic our love and a message of greeting to this multitude of Christ's disciples. God bless our Leaders and all who assemble in this Ninety-fifth Semi-annual General Conference!

DAVID O. MCKAY.

M. I. A. COURSE FOR 1925.

THE auxiliary associations in the British mission of the Church are each following a prescribed course of study. The Relief Societies are studying with slight modification, the guide lessons as published in the current Relief Society magazine; the Sunday-schools, the course given for mission Schools by the General Board of the Sunday-school Union; and the Mutual Improvement Associations, the lessons on Practical Religion in the Senior manual. The advantages of this unified study are obvious; but undoubtedly the educational value will be enhanced and the interest greatly heightened when the various courses prepared by the General Boards will be better adapted to the needs and conditions of the missions. To make such adaptation, of course, entails difficulties; but none which can not be minimized, if not entirely overcome.

A number of the Mutual Improvement Association classes in the British mission, during 1924, met these obstacles successfully, and, therefore, held interesting and instructive sessions. Others did not, and blamed the course of study for their lack of interest; and it is true, the lessons were not prepared with missionary work in mind.

As associations are facing the same difficulty for the ensuing year, it has been deemed advisable to prepare an optional course of study, an outline of which is published in this issue of the *Star*,

and copies of which may be obtained by every Mutual Improvement student.

It is purposed to print occasional, helpful suggestions in the *Star*, elucidating obscure passages, and otherwise rendering aid both to teachers and class members.

Remember, this is an *optional course*. Those who wish to take up the Senior Manual for 1924-5 will be in perfect accord if they do so. The important thing is for each conference to decide at once which course the associations therein will follow, and for all to commence the study early in October.

Let us now unite in making the Mutual Improvement classes a potential missionary factor.

DAVID O. MCKAY.

CHILDREN SHOULD BE TAUGHT CORRECT PRINCIPLES.

DR. CHARLES H. JOHNSON.

(*Concluded from page 615*).

THERE is another subject that comes to my mind that I wish to bring to your attention and which I wish to appeal to you, perhaps on a stronger ground, because it is something that you can do. You know, in our Sunday-schools years ago—perhaps it is done so still—there used to come occasionally a speaker who would talk to the children; and he would say to us: "Now, boys and girls, perhaps there is a future president here to-day." And all of us boys—there was no chance for a girl to be president in those days; we knew they did not have a ghost of a show—we boys, would all begin to perk up—"Perhaps it is I; perhaps I am going to be president." And they told us: "Perhaps there is a future governor here and a future banker," etc. And we were all quite thrilled by the idea that we were something future big anyway. Well, that is absolutely true. In the Sunday-schools and in those places where children are gathered to-day, there are the future presidents and there are the future governors and bankers and doctors and lawyers.

But, I wish to ask you, to-day: Where are the future burglars going to come from; the future women of the streets, the future thieves and murderers? Where are they going to come from? They have got to come from the boys and girls of to-day also. I repeat what I said in another place a few nights ago. I was in charge of a prison a long distance from here, and we had just built a new death-house; and before the occupants were moved into the death-house, I sat in it one evening all alone; and I tried to picture where are the boys and where are the girls who will occupy this death-house a few years from now. I, perhaps, could visualize them in my mind, that they were playing on the

streets of Rochester, or Buffalo, or Albany, or some of the cities in New York state. I said to myself: If I knew where the future occupants of these walls are, I would hurry to that city; I would call upon the citizens of that city; I would call upon everybody to save those boys and girls from that place in that death-house. But I did not know where they were. They have come there, that place has been filled since then, several times. They have come from the streets and from the alleys, and from the highways of the state.

That which I wish to appeal to you on more than anything else I have said to-day, is that you as citizens of your cities and towns will have a very careful attention paid to the welfare of your community. We, men and women, who are dealing with crime shall do the best we can to help to save the men who have started to go wrong. With the means that are placed at our disposal we shall try to correct them and help them; but, all the prisons in the world will not solve the problem of crime. If crime is going to be diminished, if crime is going to be decreased—and we would like to hope, eliminated—it has to be done outside of prison walls—it has to be done before the prison door is reached; before the court is reached; it has to be done by work with the children, with the boys and girls of your community. That is the task which rests upon you. We are proud of children. We love them; we are sympathetic; we are thrilled by them; but the future of our country, the future of your city, the future welfare of every commonwealth depends upon what we actually do in a constructive and helpful and inspiring manner for the children of to-day.

You and I will pass off the stage of life very soon; somebody is going to take our places. What is going to be their mental attitude? What is going to be their moral point of view? What is going to be their attitude toward our country and its ideals. Perhaps the greatest responsibility we have to-day is the responsibility of properly educating and bringing up the children of our communities. If we are going to do away with the prison problem, and the crime problem, we have got to work with the boys and girls; because the age of childhood is the plastic age, the impressionable age; and the ideas which children receive remain much longer with them than the ideas that I can give to you or the people to-day. So, if our country is to become greater, if our cities and our communities are to become better, if crime is going to decrease, then you and I must see to it that every city and every state and every community invests its money for the preservation of childhood.

Some of the communities seem to think that if they spend money on playgrounds or good schools or things that pertain to children, it is just money wasted. Money spent for the preservation and the blessing of childhood is invested funds and the

income and dividends which a city will get from the money spent for the benefit and blessing of children are dividends that no human mind can possibly compute. Have playgrounds and boy scouts and girls' clubs and the schools function for all the children of all the people. See to it that your mentally deficient children are examined so that they will be rated and not be led astray by stronger minds than their own.

I want to call attention to this very important fact, that unless we include in our program for children—the men and women of to-morrow—the religious element, we have failed in a very important part. We can not conceive of a future nation being great and strong and mighty and prosperous as a non-religious organization. Whether you and I are individually religious does not make so much difference, perhaps; but we do desire, and we recognize the importance of the fact that the boys and girls who are to take our places to-morrow must be men and women who, in their childhood, have been taught to believe in God Almighty and the righteousness which comes from a belief in Him. Men may be clever, men may be shrewd, men may be learned; but learned, clever, shrewd men without the balance-wheel of faith in God and belief in righteousness may become very dangerous parts of the community. And so, to you men and women who believe in God, you men and women who believe in the church, you men and women who come from various parts of the country, I again appeal to you on behalf of men and women who deal with prisons and crime, that you see to it that belief in God and faith in Almighty goodness shall be put into the children of your community.

And so this is the subject I wish to leave with you this afternoon, in this historical place, this place so rich in marvelous associations connected with the building up of this commonwealth. We shall scatter; many of us from other places shall go to our homes in distant countries; but wherever we are, we are in touch with those elements which shall make for the perpetuity of righteousness, for the continuity of the institutions of our country, and for the preservation of the public welfare. As citizens, as members of this great nation, it is your duty and mine to take the torch of national liberty, the torch of personal integrity, to take these torches from the hands of our fathers, keep them glowing and burning through our day and generation, and hand them to our children; give them the faith, give them the legacy and the heritage better than we received it, and by our training of them, they shall carry the light to distant generations, and the world shall become better and cleaner because our children were taught to do right, taught to love God, taught to help their fellow-men. The future shall be secure for goodness, for society, for God, and for righteousness if we take care of the children of to-day.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held, Sunday, September 14, 1924, at Norwich. There were in attendance President David O. McKay, Sister Emma Ray McKay and Elder Harvey H. Glade from Liverpool; Sister Ellen Summerhays from Salt Lake City, Utah; Elder James D. Moyle from the London conference; President Arthur H. Aamodt and all the traveling Elders of the Norwich conference. President McKay presided over and President Aamodt conducted the varions sessions.

After preliminary music by Sister Violet Shepherd, the Sunday-school session commenced by the congregation's singing, "Welcome, Welcome Sabbath Morning." The invocation was offered by Brother James Hook. "We'll Sing All Hail to Jesus' Name" was sung as a sacramental hymn. The sacrament gem was given by Sister Mae Coleby. The sacrament was administered by Brothers Ernest Hook and William Crotch, assisted by Brothers Charles Willmott and Kenneth Browne. Sister Norah Hindes led the congregation in repeating the concert recitation.

The students of the Sunday-schools of the conference rendered a very instructive and well-prepared program. The Primary class of the Norwich branch sang, "Sweet Sabbath School." Elsie Tuttle gave a recitation entitled, "Think Happy Thonghts." Sisters Madeline and Lily Walker favored with a sacred duet, "The Writing on the Wall." Essays on the Bible and the Book of Mormon were given by Sisters Harriet Barker and Annie M. Ayden, respectively. A male quartette consisting of Brothers Sidney Peek, Ernest Hook and Arthur Burrell and Elder Walter F. Whitehead sang, "School Thy Feelings." Brother Arthur Burrell gave an essay on the Doctrine and Covenants. Sister Violet Shepherd rendered a piano solo taken from Beethoven's "Moonlight Sonata." Sister Violet Coleby gave an essay on the Pearl of Great Price.

Elder James D. Moyle then addressed the congregation and expressed his pleasnre of being able to meet with the Norwich Saints again. He told of the great unbelief of the world to-day in things of a spiritnal nature and how the weak things of the earth are confonnding the worldly learning of men.

President McKay, the concluding speaker of the Snnday-school session, congratnlated those taking part on the program for the excellent manner in which they responded to their varions parts. He qnoted from Matthew 6:16-21, and in a very skilful way explained the significance of the same. President McKay especially emphasized the great truth, "It is what we are within that counts and determines our relationship with God." Directing his remarks to the children, he illustrated, with the aid of a true story, how evil habits, like moths, destroy the spiritnality and happiness of mankind.

The session closed by the congregation's singing, "Thanks For the Sabbath School." Brother Sidney Coleby pronounced the benediction.

Immediately after the Sunday-school session, Sister Emma Ray McKay called a meeting of the Relief Society sisters. Important questions regarding the Relief Society work were discussed. Sister McKay congratulated the sisters upon their unity and efforts in the past and then gave some very valuable instructions.

The afternoon session commenced at 2:30, by the congregation's singing, "When First the Glorious Light of Truth." The invocation was spoken by Brother Charles M. Coleby. The congregation sang, "Ye Elders of Israel."

President McKay announced the transfers of Elder Kenneth J. Myers to the Bristol conference and Elder Floyd A. Bailey to the Scottish conference.

The general, the mission and the conference authorities were presented and unanimously sustained.

Elder Rulon L. Russon, the first speaker, bore a strong testimony of the Gospel and expressed his sincere appreciation for membership in the Church of Jesus Christ.

Elder Walter F. Whitehead spoke on "Spiritual Success." He stated that it should be the ultimate aim of all to reach this goal.

Elder George O. Gee said he considers it a great privilege to come out into the world and be a servant of the Lord. His great desire, he said, is to continue in the work and to help to build up the Kingdom of God.

Elder Walter F. Whitehead and Brother Sidney Peek sang, "My Father Knows."

Elder Kenneth J. Myers spoke of the great organization of the Church and of its restoration in these latter days.

Elder Floyd A. Bailey, the next speaker, said Latter-day Saints have a definite purpose in life—that they may continue in eternal progression and eventually become perfect, even as their Father which is in heaven is perfect.

Elder Harvey H. Glade then addressed the meeting. With references to the Savior's ministry he impressed upon the congregation the value of the Gospel. Latter-day Saints, he said, must at all times rely upon the Lord and depend upon His help in promulgating the same priceless Gospel the Savior taught.

The Norwich branch choir rendered an anthem, "What Are These."

Sister Ellen Summerhays bore a strong testimony of the Gospel. She stated that as God's children we are anxious to enter into the celestial glory of our Heavenly Father. She spoke of the necessity of obedience to the divine laws.

The session closed by the congregation's singing, "For the Strength of the Hills We Bless Thee." Benediction was pronounced by Brother Frederick Tuttle.

Immediately after the afternoon session, a meeting of the officers and teachers convened. President McKay requested each branch president to report the condition of the branch over which he was presiding. These reports showed a general improvement throughout the conference during the preceding six months. President McKay emphasized the great responsibility that is placed upon a teacher. Many other valuable and timely instructions were given by President McKay.

The evening session commenced at 6:30, by the congregation's singing, "Come, Come Ye Saints." Brother Alfred Burrell offered the invocation. The congregation sang, "The Spirit of God Like a Fire is Burning."

President Arthur H. Aamodt, the first speaker, pointed out the necessity of applying in one's life, the truths taught during the conference. He dwelt upon the factors of personal efficiency and action. Stating that the Saints should equip themselves with a clear conception of the Gospel, he continued that they should add to this knowledge or efficiency, action, both in living the Gospel and in preaching it in a convincing manner to the world.

Elder James D. Moyle, the next speaker, stated that the ways of man are not the ways of God. He pointed out that it is impossible to go against God's plans. Not until the world accepts the plan of the Savior and leaves its own theories alone, he stated, will the world be on the path that leads to eternal life and salvation.

Sister Violet Shepherd sang, "Arise, O Sun Arise."

Sister Emma Ray McKay spoke of an ideal home and the great responsibility which rests upon those who are in charge of the home. Directing her remarks mainly to the women, she urged greater co-operation between husband and wife.

Miss Ivy Browne pleasingly rendered a vocal solo, "Lead Kindly Light."

President David O. McKay then addressed the congregation. Before taking up his text, he emphasized the necessity of husbands' devoting more interst to the welfare of their wives and their homes. His text was from Deuteronomy 10:12—"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." President McKay showed what was required by God of ancient Israel and what He requires of modern Israel. The speaker in a very able manner pointed out that sincerity is one of the fundamental requirements made by the Lord. Obedience to the required ordinances is another, he stated. Service to God by serving one's fellow men is a high and noble principle which was required of Israel in days past, and is demanded by the Lord at the present time, he said. In conclusion, President McKay

fervently testified of the truthfulness of the Gospel and of the divinity of Joseph Smith's mission.

The closing hymn was, "Lord Dismiss Us With Thy Blessing." Brother William Walker spoke the benediction.

FLOYD A. BAILEY, Conference Clerk.

FROM THE MISSION FIELD.

Baptism.—A successful baptism was held at "Durham House" (Liverpool conference) the 20th ult. Six candidates were baptized by Elder Lewis F. Hansen. They were confirmed by Brother George Easter and Elders G. Martin Hopfenbeck, Kenneth F. Schade, Lewis F. Hansen and Chancey G. Dockstader.

Departures.—The following missionaries, honorably released from their labors, sailed for their homes Friday, the 25th ult., per s.s. *Montclare*: Rodney D. Price, William M. Oswald, Karl P. Weiler and Lyle A. Riggs from the British mission, and Wilford O. Ridges and Serge C. Ballif from the French mission.

Transfers.—The following transfers of traveling Elders have been made:

Kenneth J. Myers, from the Norwich to the Bristol conference.

Floyd A. Bailey, from the Norwich to the Scottish conference.

J. Trevor Buddell, from the Birmingham to the Bristol conference.

Roland V. Walker, from the Sheffield to the Norwich conference.

Meeting of Traveling Elders.—A special Priesthood meeting of the Elders of the Manchester conference was held the 6th ult., under the direction of President David O. McKay. Each Elder was called upon to express his feelings in the work. President McKay encouraged the Elders to be sincere. He said "Mormonism" is the philosophy of living, and explained that one's health, system and attitude depend upon one's success as a missionary.

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